

CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer meeting Thursday evenings. Young People's meeting, Sabbath evening at 6.30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, at 2.30 P. M. Prayer meeting, Thursday evenings at 7.45. Class meetings, Tuesday and Friday evenings at 7.45.

THE WESTMINSTER PRESBYTERIAN CHURCH.—Fremont Street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal).—Liberty Street. Rev. W. G. Farrington, D. D., Rector. Morning service, 10.30 o'clock. Second service, 4 P. M. Sunday-school at 2.45 P. M.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardello, Pastor. First mass, 8.30 A. M.; High mass, 10.30 A. M.; Vespers, 3 P. M. Sunday-school, 2.30 P. M.

BERKELEY UNION SABBATH SCHOOL.—Held in Berkeley School-house, Bloomfield Avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATKINSING M. E. CHURCH.—Rev. J. Cowan, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watkinsing).—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 7.30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL.—Sunday-school every Sabbath at 3.30 P. M. John G. Broughton, Superintendent.

SILVER LAKE.—Sabbath-School held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.30 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS.—Rev. W. H. Brodhead, Leader. Meets on Wednesday evening of each week, at 8 o'clock, in the Sunday-school rooms of the First Presbyterian Church. Sunday-school teachers, workers, and friends are cordially invited.

Temperance Meetings in Library Hall. Messrs Mabey and English began their crusade against liquor, in Library Hall Wednesday evening. In spite of the storm a large audience was present.

Mr. A. G. Mabey is a slim blond, about 28 years old, with a clear, ringing voice, and a straightforward way of talking. He is accompanied by his wife, who assists in the singing; Mr. English, an old actor, formerly keeper of a liquor store in Poughkeepsie, who looks like the late G. L. Fox; Mr. Burnett, who plays the organ. The party came to Bloomfield on the invitation of the associated churches of Bloomfield. A conference was held, as noticed in our last issue, and the success of the work of Mabey and English in other parts of the State led to a guarantee of the expenses of a temperance campaign in Bloomfield, and Library Hall was engaged for the occasion.

Bloomfield is not especially noted as an temperate town, but it supports over thirty liquor stores. The meetings have no reference to any change in the law, but are for the purpose of obtaining signers of the pledge, and of establishing reform clubs such as Mr. Mabey has established in various places during his seven years of temperance work, and which, he says, always increase in numbers after he leaves.

The four or five hundred persons who went to the meeting last evening all carried umbrellas and took a considerable part of the soil of Bloomfield along with them. Mr. Mabey began promptly at 8 by inviting the boys in the gallery to come down stairs. He did it in such a kindly way that the boys came right down. Then he joined with his associates in singing "Bringing in the Sheaves," Mrs. Burnett presiding at a small parlor organ, over which hung a banner inscribed, "Dare to Do Right." Next Mr. Mabey began in a calm, dispassionate voice, and told how he was led by a good, kind Christian woman in Lansing, Mich., to abandon the use of drink. He promised her to read various passages of Scripture to his audience. One of these was the thirteenth chapter of Corinthians, which he read. He said:

"I began with cider, the devil's kindling wood. I went on and used something a great deal stronger, until at the time this noble woman took hold of me I had had an experience of fifteen years of drinking, had expended a large legacy left me by my father, had wasted the best years of my life, and was almost beyond hope of reclamation."

He went on for half an hour describing the gradual progress of the drunkard from one step to another, interspersing

his address with scriptural and poetical quotations. It was an earnest disclosure of the perils of liquor drinking, and was heard with respectful attention.

Mr. English sang "The Drunkard's Dream," which is a description of the happy home of a man who does not drink. He then in a conversational tone gave an account of his life. He said that when he kept a saloon in Poughkeepsie his wife supposed he did not drink anything but cold tea, but his mother-in-law found him out, and then the women went to work quietly to reform him. He drew a sarcastic picture of the respectability of the men who sell liquor. He described a scene in his liquor saloon that induced him to give up the business. A little girl came for a quart of beer. She had been sent by her mother, and she tried to induce her tipsy father to go home with her and drink it. The father attempted to kick the child.

"I jumped over the bar," said Mr. English, "and took him by the throat. I felt as if I weighed a ton."

Then he went on to tell how his companions were led to join him in temperance work, and how two years ago he had joined his forces with Mr. Mabey and had prospered ever since.

A collection was taken up, and some signatures were obtained for the following pledge:

We, the undersigned, for our own good and the good of the world in which we live, do hereby promise and engage, with the help of the Almighty God, to abstain from buying and selling or using alcoholic or malt beverages, wine and cider included.

The meeting was apparently composed largely of church people, and there was not visible any considerable number of the class most needing temperance reform. There was no attempt to make reforming drinkers conspicuous.

The Annual School Meeting.

Over two hundred people gathered in the main assembly room at the Centre School House on Tuesday evening. The occasion was the election of two School Trustees to fill the vacancy caused by expiration of the terms of Messrs. Chabrier Peloubet and Edmund A. Smith. Authority was also asked to build and furnish a new school house upon the Liberty Street lot.

The meeting was called to order by the Clerk, when Mr. John F. Fulsom was elected Chairman, and Wm. A. Baldwin, Secretary.

After the reading of the minutes, Messrs. James P. Jones and Richard Handy were appointed Tellers, and the meeting proceeded to ballot for Trustees. Messrs. Chabrier Peloubet, Edmund A. Smith, and Henry Russell were placed in nomination. Mr. Thos. Oakes spoke warmly in favor of the election of Mr. Peloubet. He had been in the school from its origin, more than forty years ago, took a warm interest in its prosperity, and was thoroughly informed in all matters pertaining to its operation. It would be a great mistake to leave him off the ticket. Mr. Edmund A. Smith and Dr. Wm. H. White followed with similar remarks, after which the ballot was taken with the following result, viz: For Edmund A. Smith, 209 votes. For Chabrier Peloubet, 198 votes. For Henry Russell, 37 votes. Plans for the new School building were then presented and explained by Mr. Joseph K. Oakes. Warm discussion followed upon the details of the plans, and the necessity for the School House in the place proposed.

The needs of proper precaution against fire, was insisted upon, and shown to be provided for in the drawings. The claims of West End to a Primary School were strongly urged, as were also the needs of the Grammar School for additional room. The discussion was brought to a close by the introduction of a resolution empowering the Trustees to raise money for the building proposed. As amended the resolution is as follows:

Resolved: That the Trustees be empowered to erect and furnish a Primary School building on the Liberty Street lot, to be known as the Centre Primary School Building, and that, for this purpose, they be authorized to execute a mortgage or mortgages upon the School property to an amount not to exceed \$15,000, or to issue District bonds for the same purpose; provided, that if District bonds be issued, they shall be made payable in equal amounts in one, two, three, four and five years, and at an interest not greater than five per cent. per annum.

The B. F. A.—Some Resolutions. At a regular meeting of the Essex Hook and Ladder Company No. 1, the following resolutions were passed:

Whereas, It has pleased an all-wise Providence to remove from our midst one who, in the full strength of early manhood was a leader in all that tended to the happiness and pleasure of others, and whose ready sympathy was ever extended to those in affliction or trouble, one to whom the future seemed full of bright anticipations; therefore

Be it Resolved, That while we sincerely mourn the loss of one whose place will be so difficult to fill, we bow with submission to the mysterious dispensation which has taken the one, of all others, whose memory will always remind us that the greatest happiness in this life is to be obtained in endeavors to add to the happiness of others;

And be it Resolved, That in the death of our fellow-member, John Chambers, we, the members of Essex Hook and Ladder Company No. 1, recognize the loss of one who has done much toward organ-

izing and advancing the interests of our Truck Company, and of the Fire Association of which it is a part.

And be it Resolved, That we attend his funeral in a body, rendering thereat such evidence of our respect and sympathy as we may ascertain will meet the wishes of his family.

And be it Resolved, That a copy of these resolutions be published in THE BLOOMFIELD CITIZEN, and one engrossed copy sent to his family.

The following resolution was also passed:

Whereas, The success of the Bazar held on February 23d and 24d, 1884, is so largely attributable to the ladies who managed it, and those who assisted them; therefore be it

Resolved, That the thanks of this Company are hereby tendered to all the ladies who so kindly took part in the work of the Bazar; and be it further resolved that the above resolution be published in THE BLOOMFIELD CITIZEN.

Obituary.

Mr. Joshua C. Brokaw, a well-known resident of Brookdale, died at his residence on Saturday, the 15th inst. He has been for forty years an active and zealous member of the Reformed Church, and in its interests, and identified with its work, spiritual and temporal, for a long period of its history. He has been in feeble health for some years past, a great sufferer at times, but retained a lively interest in the church of his choice until his death.

LITERARY NOTES.

ON THE DIFFERENCE BETWEEN PHYSICAL AND MORAL LAWS: The Fernley Lecture of 1883. By William Arthur, author of "The Tongue of Fire." New York: Harper Brothers, 1884.

Readers who have been strengthened and encouraged by that admirable book, "The Tongue of Fire," will welcome this new volume by the same author. Although in a different field of thought, the perspicuous style, clear reasoning, subtle analysis, and logical exactness of the work, show the mature skill of the same master's hand. Young men, whose love for philosophy has not been destroyed by excessive reading of fiction, and who are asking for relief from the doubts so constantly put into their mind by the materialistic arguments of the day, will find this a satisfactory and strengthening work. The materialist teaches that mind is nothing but a phenomenon of matter; that thought, conscience, reasoning, are the result of physical and chemical forces; or, as stated by John Stuart Mill: "All phenomena, without exception, are governed by invariable laws, with which no volitions, either natural or supernatural, interfere."

Mr. Arthur accepts the battle on this ground, and with no doubtful result, as all must testify who read the attractive argument to the end. His perception of the enemy's weak points is quick and clear, and his attack irresistible. On finishing this book many a reader will wonder at himself if he has ever had any doubts as to the difference between moral and physical laws.

The work is well suited to popular reading, as it avoids the use of philosophical and technical terms, and is clear and incisive in style.

Spring.

Now goeth the shopper abroad. She wrappeth her form in the clatter, the pockets whereof are vacant and deep. Upon her wrist there hangeth a bag, whose figure, by reason of stiffness, is comely in the eye of the merchant. She sitteth in the seat of the steam machine; she treadeth the streets of the city.

Dust settleth upon her brow; mud clingeth to the corners of her garments; but the fire of conquest upbraideth her, and she stumbleth not at discomfort. As she entereth the shops of the sellers, she is known by her thrift and economy. The heart of the merchant is rejoiced. The keeper hasten at her bidding. Many fabrics are unfolded to her view; the habiliments of the fair are displayed before her; strange coverings for the head gladden her vision.

Oh! great is the doubt of the shopper! "Yet, will I return," she murmureth. Then turneth she her weary steps to the counterpane; she entereth thereon. At departing, she struggleth with the cumbersome package. The pocket of her garment sticketh out with fullness. The heart of the merchant is rejoiced. The bag on her wrist is collapsed. The red star of the Macys reigneth supreme! A VICTIM.

MANAGING STOVES. Miss Parlos, in a recent lecture in New York, said one of the most frequent mistakes people make is in putting on too much coal. Never have the coal come above the lining of the stove. If the waste of fuel and the fire will not be so bright and clear, because the draught will not be so good. When not using the fire, keep the dampers closed; it will be ready when needed; then open the draughts. For cooking, either on top of the stove or in the oven, no matter how hot the fire desired, have the coal come nearly to the top of the lining; the fire ought to last four hours without new coal or poking. The top of the stove may be red hot, and the coals piled up to the lids, and yet the ovens will not bake. It is because there is too much coal, and the draught is stopped by it. The practice of having the top of the stove or range red hot will soon destroy it, warping it out of shape, and cracking the lids.

A LEARNED Bostonian writes: "Although the Indians did not know how to swear when the white men came, they soon learned to swear, and had sufficient words in their language for the purpose. Elliot, in the Indian Bible, uses the Indian word Osh (my Father) for Creator, etc., and the early missionaries, when addressing the Indians, used Gosh (your Father). The Indians soon saw that that was the necessary word for profanity, and adopted it. Gosh is in use to some extent now, and perhaps some pious people who say 'gosh' are not aware that it is downright swearing in the Indian language."

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